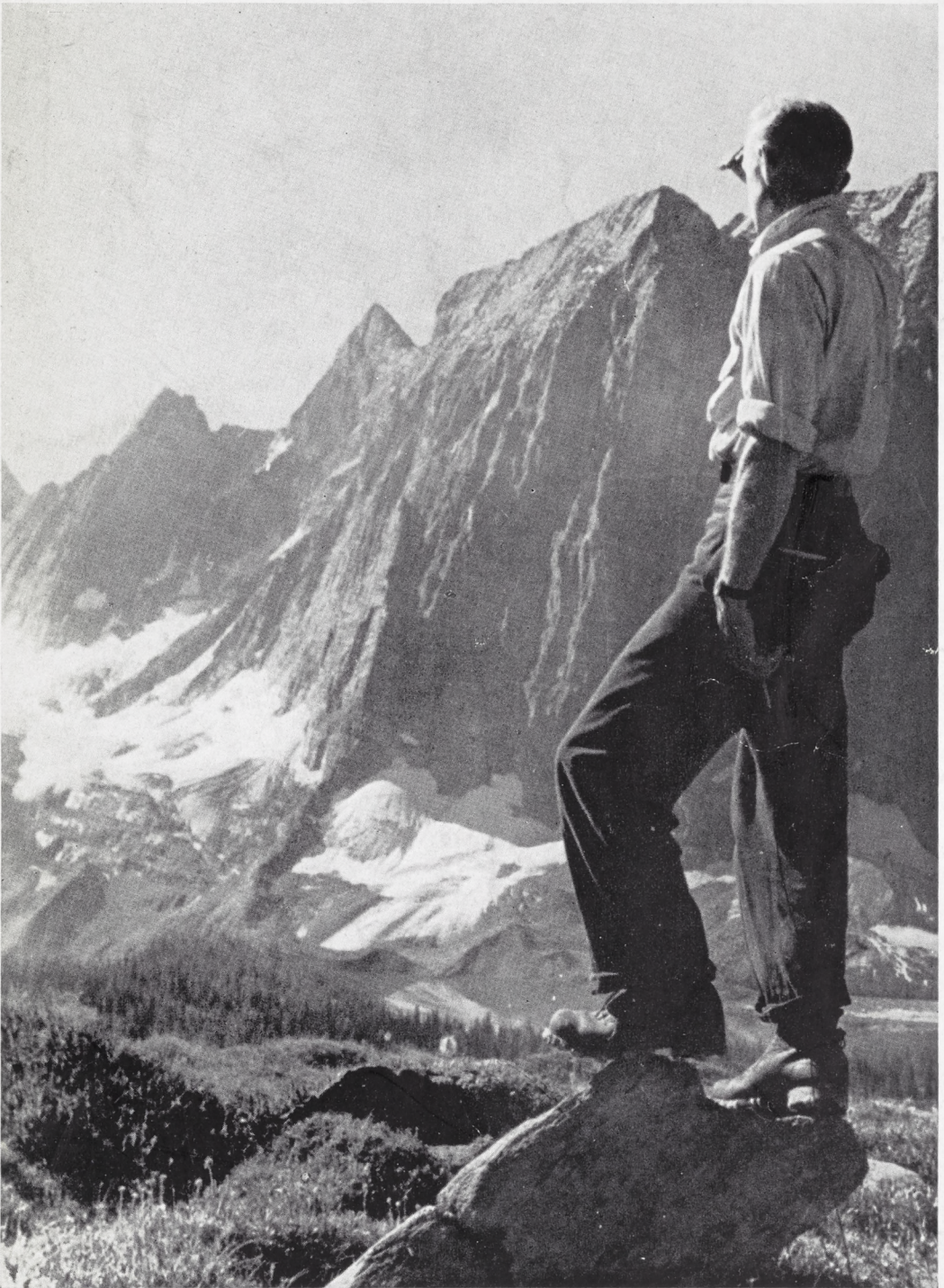


The Sky Line Trail

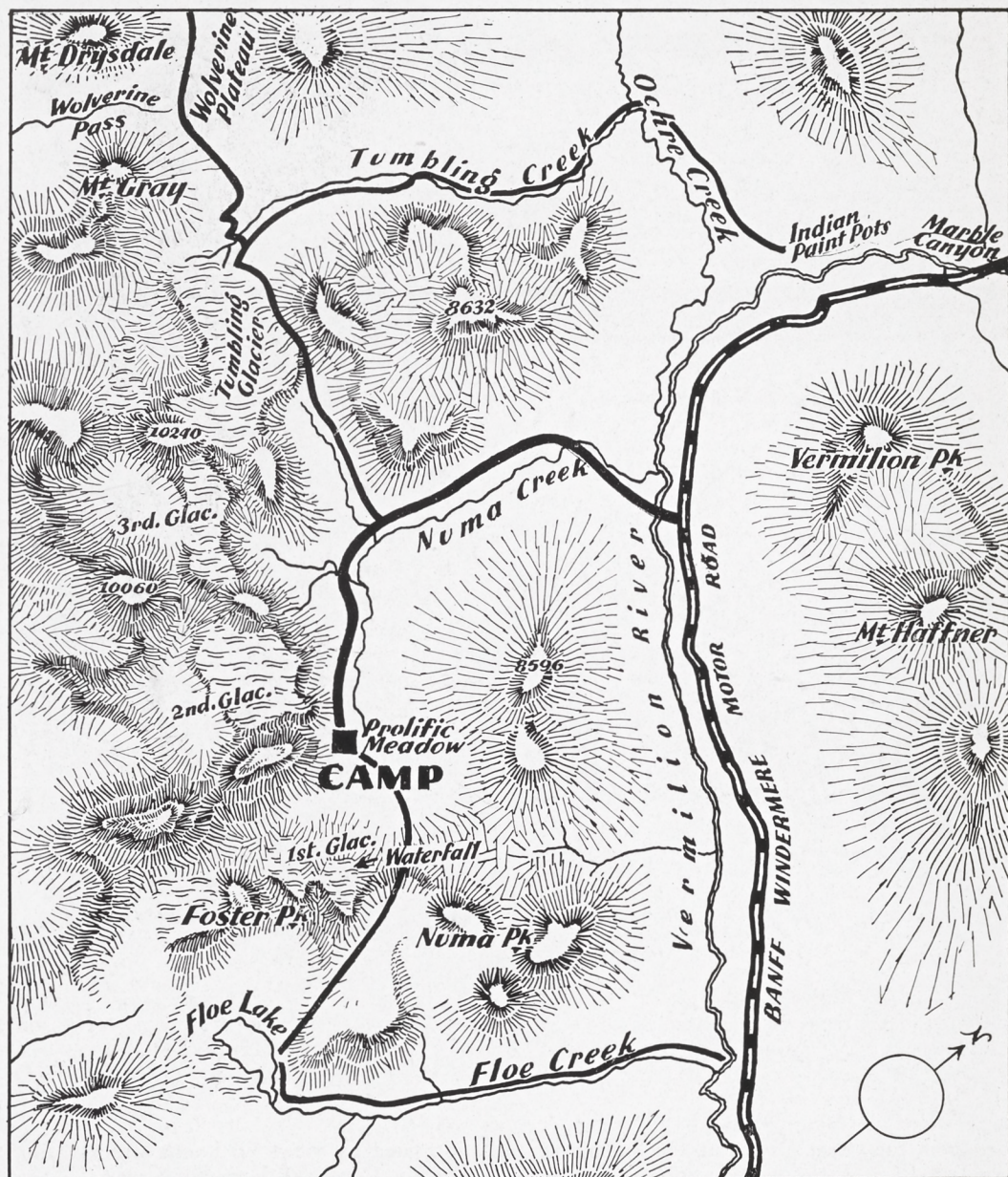


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*Glacial Terrace on the Vermilion Range,
Kootenay Park*

Printed in Canada.



SKY LINE TRAIL CAMP..1941

The Camp will be held at Prolific Meadow, near the source of one of the forks of Numa Creek, and will be timed for the first week-end in August, namely Friday August 1st to Monday August 4th. Trail Hikers will be conveyed by bus early in the morning of August 1st at Banff with their duffle, which will be carried by pack pony to the camp. Rate, including transportation by bus from Banff to the trail and return, conveyance of duffle to and from the camp and meals, and tent accommodation at the camp for the four days, will be \$20.00.



Glacier at Floe Lake, Kootenay Park

Photo by National Parks

Kootenay Park in the Canadian Rockies

Since our Sky Line Camp next August is to be located in Kootenay Park, members may well be interested in knowing more about this public domain in the Canadian Rockies. The area of the Park is 587 square miles and covers five miles on each side of the Banff-Windermere Automobile Road from the Great Divide at the Summit of Vermilion Pass to the western end of Sinclair Canyon. In our last bulletin a brief account was given of the inception and building of this Banff-Windermere Road, which was completed in 1922 and officially opened on June 30th, 1923.

The scenery along this road has attracted a steadily increasing motor traffic. Passing between Storm Mountain on the East, and Boom Mountain on the West, the traveller gets a magnificent view of the ice-capped wall of the Vermilion Range from the summit of the Pass. Following the course of the Vermilion River, we reach the outlet of Tokum Creek at Marble Canyon, a narrow gorge 2000 feet long cut in the course of ages through the rock by the glacial

fed water. The walls of this gorge have ledges and outcroppings of white marble — hence the name. Two miles further on, but on the other side of the Creek are the Vermilion Paint Pots, from the ochre beds of which the Indians secured the material for dyes. Further on the right we are intrigued by views up Numa Creek, Serac Creek, Floe Creek and Vermilion Creek. Then comes the wide-open valley of the Kootenay River which we follow through tall forests till the road swings to the right across the Brisco Range through Sinclair Pass and Canyon into the pastoral country of the Upper Columbia Valley and Lake Windermere. Sinclair Pass got its name from James Sinclair who conducted at least one party of emigrants from the Red River settlement (now Winnipeg) to Oregon this way in 1854. In Sinclair Canyon are the Sinclair or Radium Hot Springs, where there is a large concrete swimming pool with a capacity of 56,000 gallons. From the Springs there is a daily flow of nearly 500,000 gallons of warm,

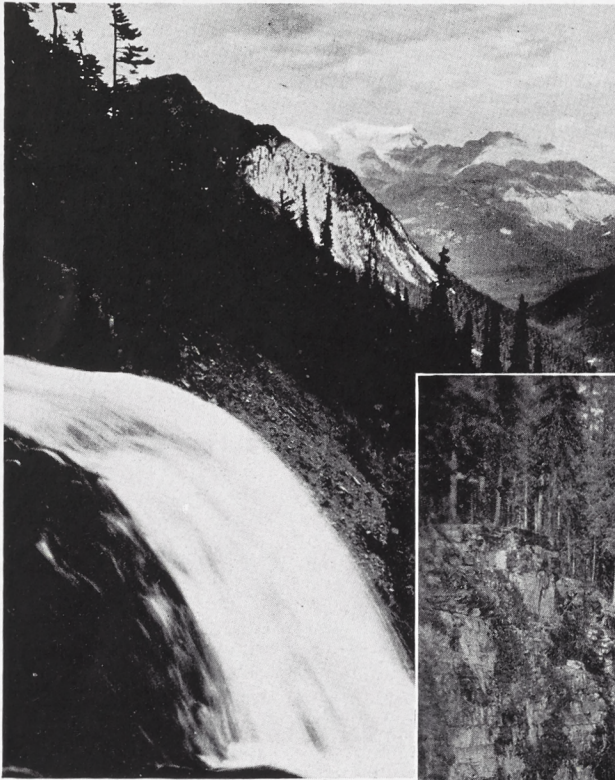


Photo by National Parks
Floe Creek Falls showing Mount Ball in background.

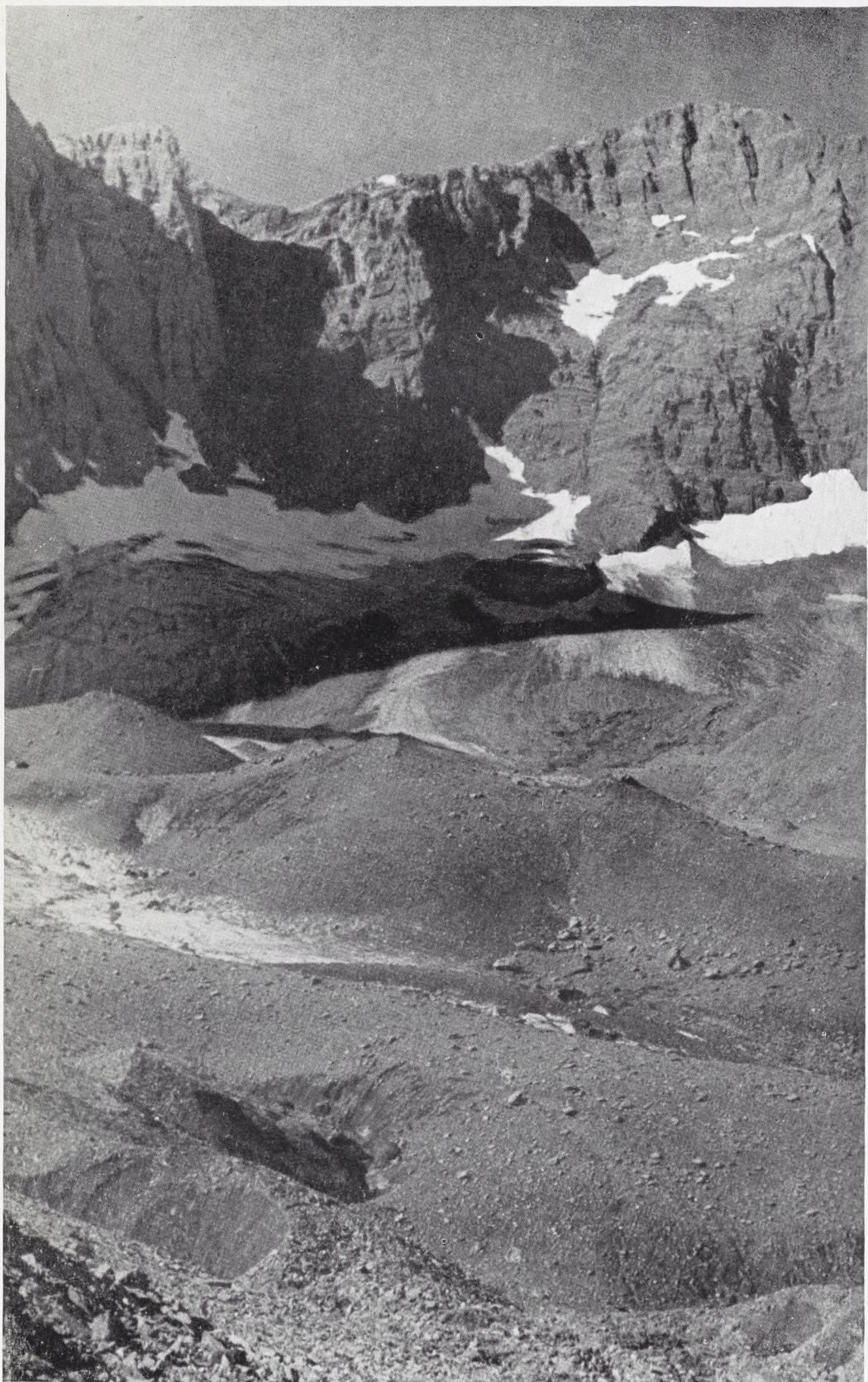


C.P.R. Photo
Marble Canyon.

radio-active water. These medicinal springs were frequented in the old days not only by the Kootenay Indians, but also by rheumatic bears who came to bathe their paws. The radio activity of the Springs is due to emanation of "niton" or radium gas — minute particles of radium have been found in the water.

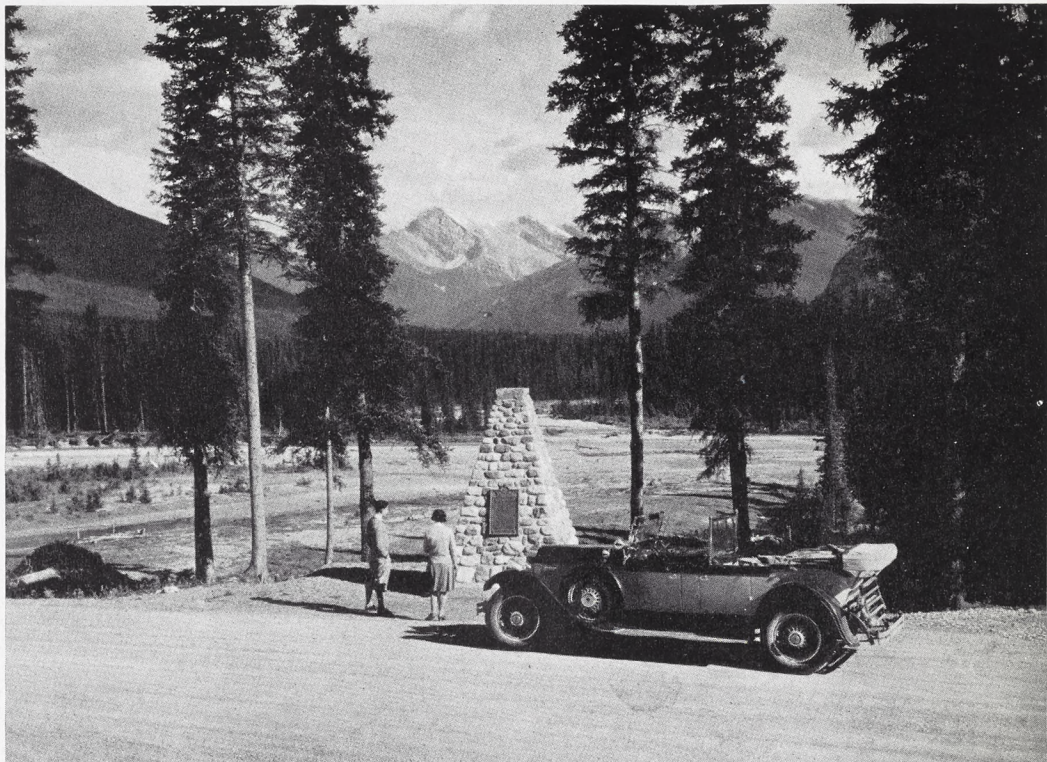
In Sinclair Pass dominating the Springs are the so-called Iron Gates consisting of red coloured cliffs. This red rock is stated by geologists to be completely shattered and recemented by

calcareous matter. "The shattered zone appears to have formed a conduit for mineral waters. In the pass and canyon are the out-crops of vertical walls of rock hurled up edgewise through the surrounding strata by some awful convulsion of the past, and cut in twain like a satanic knife-blade. These walls are a wonderful palette of colours. Brilliant yellow clashed in gaudy colour scheme with scarlet, crimson and purple, and all in varied relief against a mighty background of pale pearl gray."



First Glacier and Moraine above Prolific Meadow at the head of Numa Creek. The site of Skyline Camp for 1941 will be on Prolific Meadow.

Photo by A. N. Carscallen.



National Parks Photo

Memorial to Sir George Simpson at a point on the Banff-Windermere Highway commanding a view of the Simpson Valley towards Mount Assiniboine.

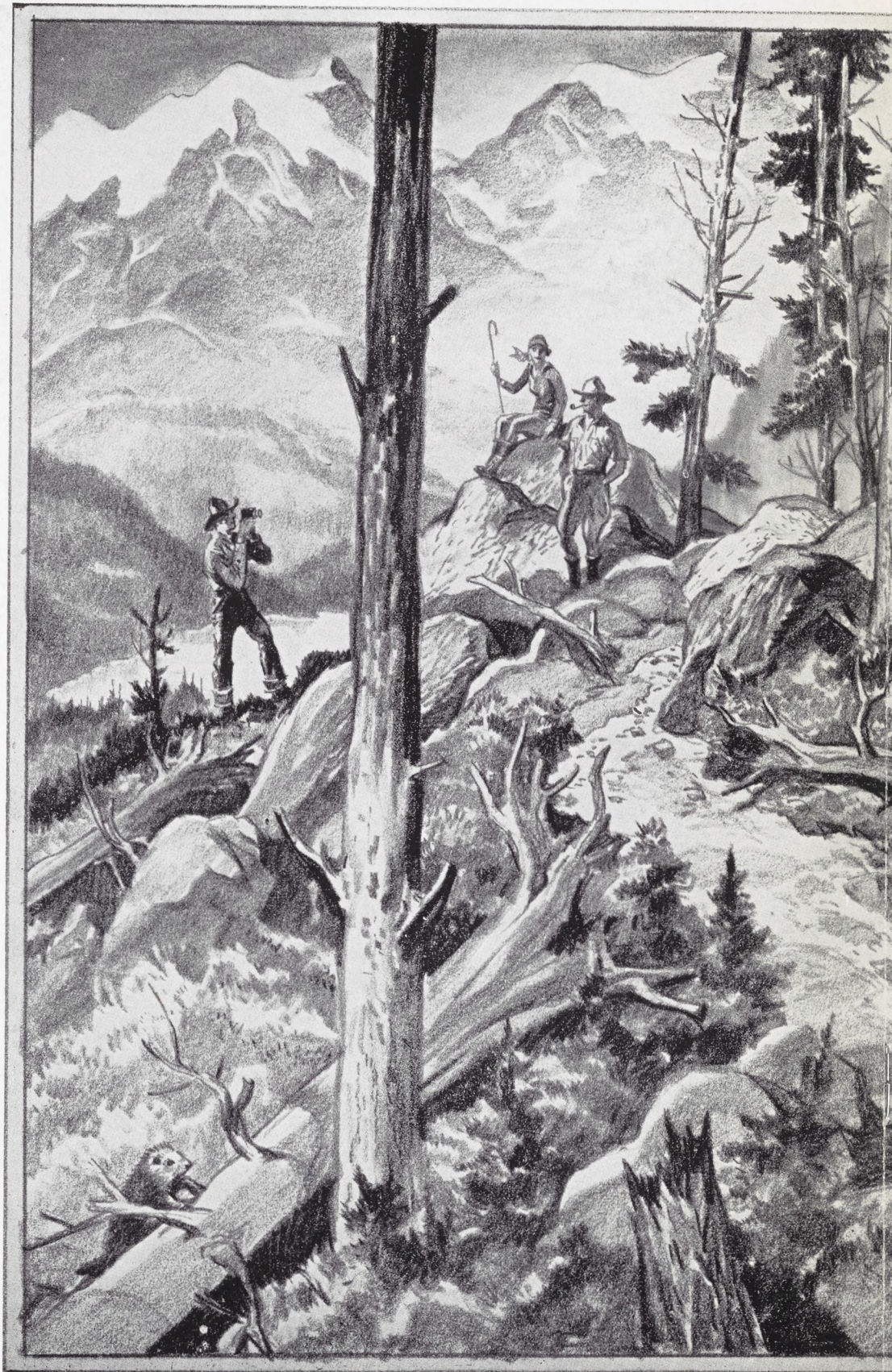


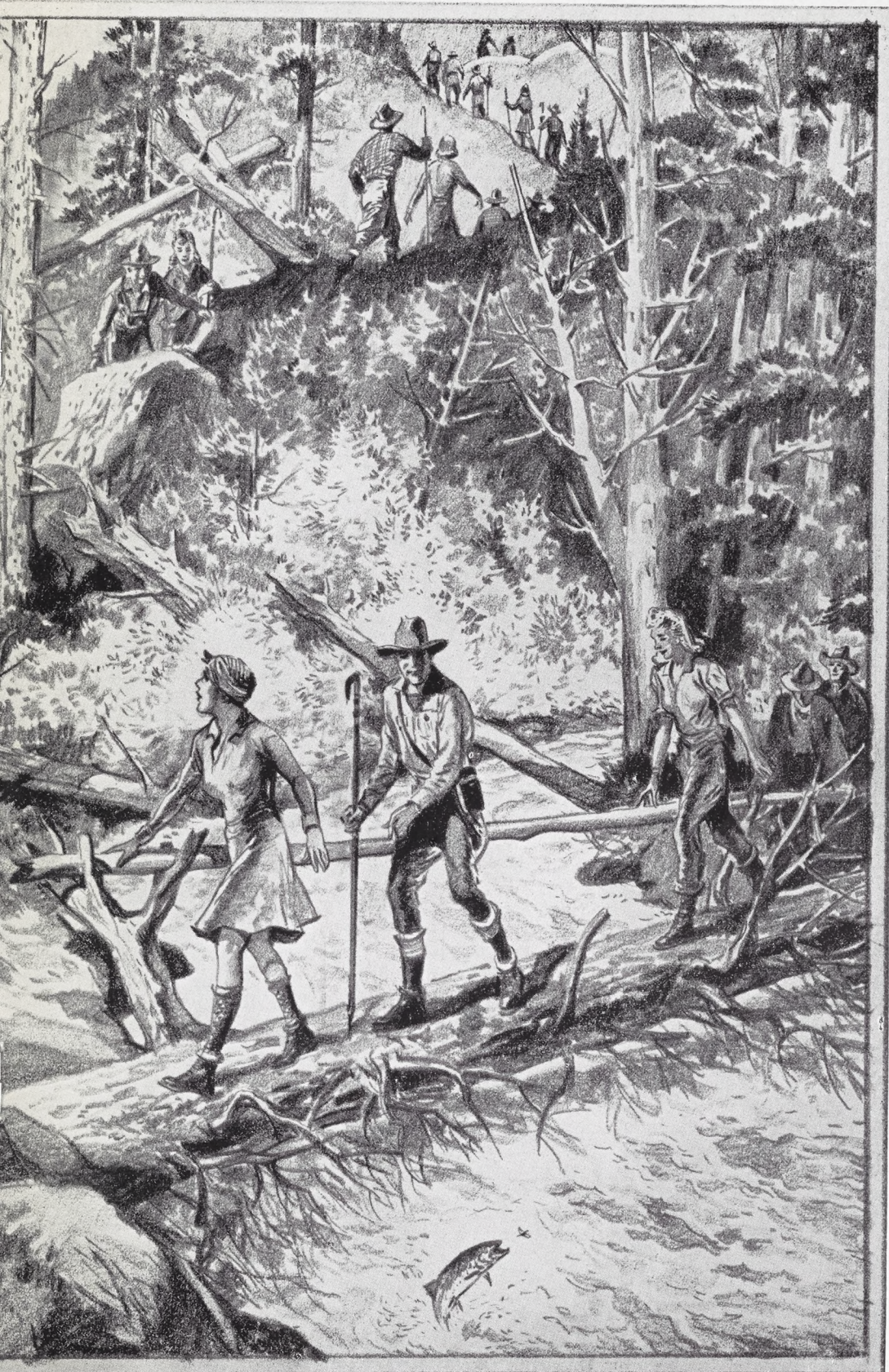
National Parks Photo

Radium Hot Springs, Kootenay Park.



Sinclair Canyon, Kootenay Park.







Women of the Kootenay Indians at Lake Windermere.

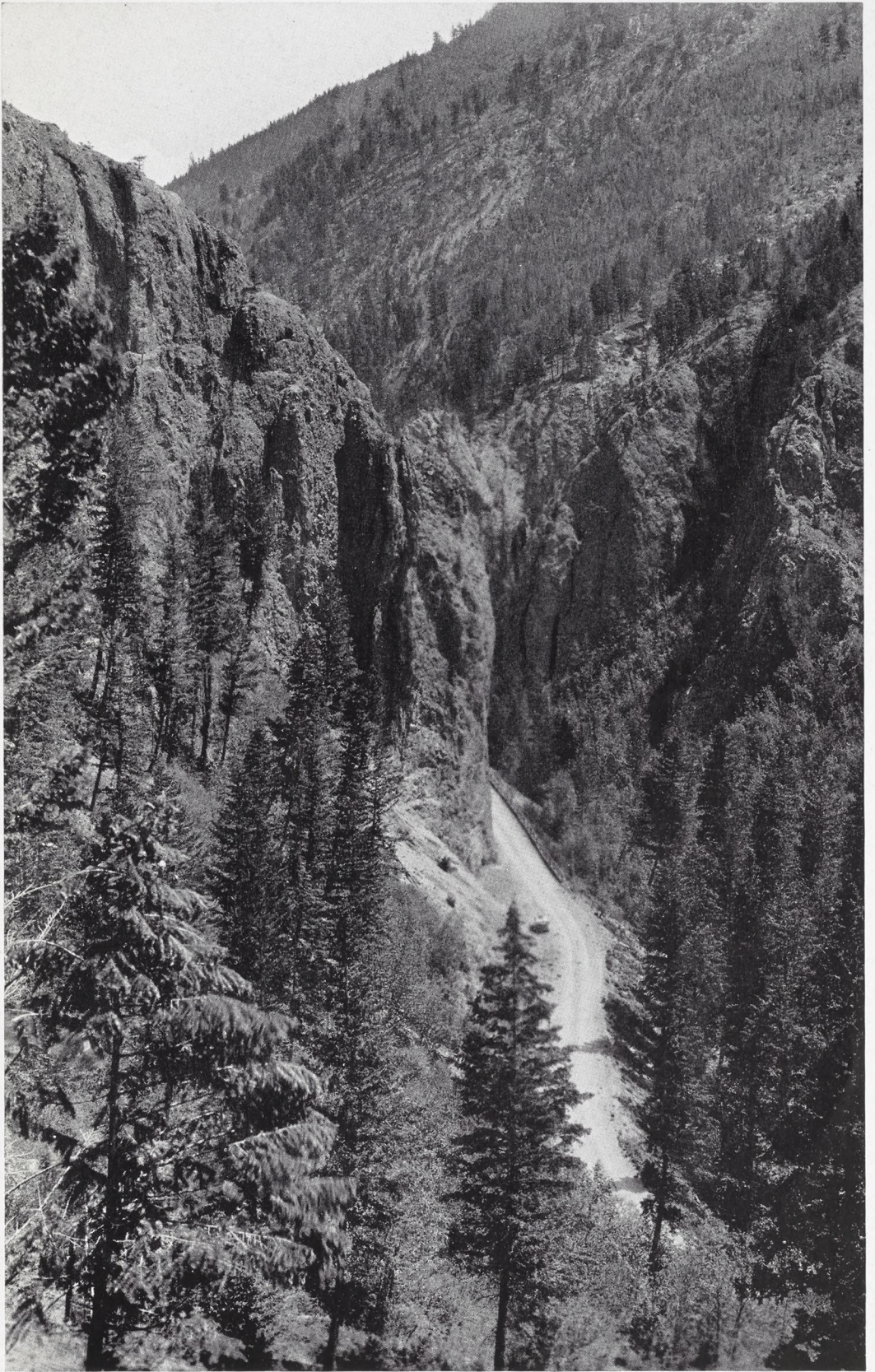
C.P.R. Photo

The Kootenay Indians

Kootenay Park gets its name from the Kootenay River, which with its tributaries the Vermilion and Simpson Rivers provides the valley land which makes it so readily accessible. The Kootenay River has its source in lakes and springs about fifteen miles south of Leancoil, a station on the Canadian Pacific Railway. Flanked on the west by the Brisco Range, it flows south past Canal Flat, a little over a mile from the lake which is the source of the Columbia River—that river flowing north till it turns round the Selkirk Range at the Big Bend. Along the Kootenay River from its source to Fort Steele is the old pack trail known as the “Kootenay” trail. This trail from time immemorial has been the main trail of the Kootenay Indians from their summer pasture land in the south to the big game country at the head of the Kootenay River. This was the trail that Sir George Simpson struck on his Overland trip round the world in 1841. Sir James Hector noticed traces of the Kootenay camping grounds in the open valley where the Kootenay River is joined by its tributary the Vermilion, where he says “We found the remains of a large fire which they had used to convert the ochre into the red oxide which they take away to trade with the Indians of the low country and also to the Blackfeet.”

The Kootenay River gets its name from the tribe of Indians who for at least a hundred and fifty years have lived and hunted along its banks and the mountains on either side of it. David Thompson, explorer, furtrader and geographer for the North-West Company found them here in 1807, and built a fort, supplying them with firearms so that they could make a better stand against marauding bands of Piegan Indians from the eastern foothills of the Rockies. The Kootenays themselves seem to have inhabited these foothills themselves, but crossed the Great Divide into the valleys west of the first high range, finding a new habitat from Flathead Lake in Montana, north to the headwaters of the Columbia River, some going on to the Blueberry River and over a northern pass to the so-called Kootenay Plain, north of the Saskatchewan River. They were and still are horse-breeders and hunters, their favourite sport being horse racing. The late Basil G. Hamilton, of Invermere, in an interesting survey of the Kootenay Indians wrote:

“When a Kootenay mounts his horse and enters a race, he enters to win more by the fleetness of the animal than by jockeying or any tricks. Betting on the results is a necessary concomitant. In earlier days large stakes



National Parks Photo
Sinclair Pass, Kootenay Park showing the Iron Gates and the Banff-Windermere Highway.
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C.P.R. Photo

Father de Smet and Kootenay Indians at a pageant celebrating the opening of the David Thompson Memorial Hall, Lake Windermere.

were put up, but the white man generally provides these now. A squaw race at a local fair is one of its greatest attractions and is certainly a sight for the Gods.

"The form of saddle which the squaws use is very simple, consisting of one of their own make of a form made by cutting two strips of the cottonwood carved to shape, bound around with green rawhide, with a hoop at the front and the back. A girth or circingle is thrown "over the body to hold the saddle on. No stirrups are used. On this the squaw rides, or it is used as a pack saddle. While riding the feet are constantly kept swinging against the horse's sides. The men now use the ordinary stock variety of saddle."

As to men's clothing, the old style of long leggings without a seat and a breech cloth has been discarded in favour of Western American styles. Highly particoloured shawls are almost universally worn by the squaws for headgear, and they retain the use of mocassins more than the men. Paint on the face or body is rarely seen except for pageants or whitemen's shows.

The Northern Kootenays were nomadic until about 1887, using tipis as their portable houses. These used to be made of elk or buffalo hide — rarely decorated — thrown loosely over an erection of lodgepoles cut from the neighbouring woods. The old form of skin tipi is now replaced by canvas, and in winter the Kootenays

reside in log or frame houses on their land holdings in reserves. Knives, forks, spoons and plates are used. Animal skins are chiefly used for bedding, particularly mountain goat with its long woolley hair.

When the buffalo disappeared from the plains, there were occasional clashes between hunting parties of the Stoneys and the Kootenays in the game haunts of the upper Kootenay Valley. Boundaries were settled under an agreement made in 1895 at Windermere, B.C., between the Stoneys, the Shuswap Indians of the Windermere district and the Kootenay Indians settled at Columbia Lake and St. Mary's Reserve, under which the Stoneys might continue to hunt as far west as the Columbia and Kootenay Rivers, and the Kootenays and Shuswaps might continue to hunt "as far East as the base of the Rocky Mountains and on the Eastern slope thereof." Since the Province of Alberta was formed in 1906, the Great Divide has become in practice the dividing line.

The squaws are expert in making decorated mocassins, coats of tanned skin, gauntlets and beaded gloves, for sale through stores. They are good-looking till age hardens their features, with brown eyes and skin less dark than that of the plains Indian. They are virtuous and loyal to their family traditions, marriages with whites being rare. Kootenay men treat their women with respect.



C.P.R. Photo

Kootenay Indians encamped near the David Thompson Memorial Hall, Lake Windermere.

A notable year in the history of the Kootenays who are identified with Canada was the visit of the Jesuit Missionary, Father de Smet, in 1845, when he baptized 105 souls of whom twenty were adults. Father de Smet was Belgian by birth and started his missionary work in the Western States in 1827. The Jesuit Missions in British Columbia were eventually taken over by the Oblate Fathers of St. Mary the Immaculate, who opened their chief mission among the Kootenays at St. Eugene on the St. Mary's River, which flows into the Kootenay River from the West opposite Fort Steele. Here there is a Roman Catholic boarding school where the young Kootenays are given elementary education. The boys are taught agriculture and crafts, while the girls are taught cooking, sewing and housekeeping. Their names show the evidence of their Christian training, the men being called by such names as Peter, James, John, Joseph Paul, Ambrose, Gabriel and Jerome.

In his survey, Basil Hamilton refers to the treatment of children by the Kootenays:

"The parents are very good to their children, and during babyhood they are well looked to, nursed and nourished. In tiny infancy the child is kept in the papoose cradle when on the move, which is then either kept in the mother's arms or suspended on her back by a

strap which crosses her chest. If a long stop is made by the roadside the cradle is placed upright against a nearby support. The papoose cradle, (it is not known by any other name in English)—is in general use throughout all the Kootenay bands. It is made of deer skin — now more generally of cloth or canvas, — drawn tightly over a stiff thin board about three feet in length. In the earlier days these boards were hewn from trees, the cottonwood getting the preference by reason of its lightness. One end of the board is made to taper from within about a foot or a foot and a half from the rounded top. Near this top is a projection which offers some protection to the infant's head and in these modern days muslin is dropped from it to protect the face from flies and mosquitoes. The whole front is ornamented in conventional designs of beadwork, while charms and talismen of weasel's tails or such like, are suspended from the back. Inside the cradle moss or punk is placed to absorb the baby's waste. The infant, arms, hands and all, is placed within a couple of commodious flaps and bound firmly in position by lacing. Here he sleeps and eats. To judge by the happy expression — when a stranger is not too near, — the infant seems perfectly comfortable and at ease."



Photo by A. N. Carscallen

View looking up Numa Creek Valley towards the Vermilion Range from the Banff-Windermere Highway.

TRACING FIRE OUTBREAKS TO THEIR SOURCE

During the ten-year period ending in 1939, fifteen per cent of the forest fires which occurred were attributed to lightning. Nothing can be done to prevent such fires from starting, but prompt detection and immediate action can do much to decrease the annual loss from these fires. Unfortunately, lightning fires often start in rather inaccessible locations and this renders them difficult to suppress. The remaining 85 per cent of forest fires are attributed to human agencies and are, therefore, at least theoretically, preventable. Neglected camp-fires caused 20 per cent of the fires, settlers' clearing-fires escaping from control 17 per cent, and careless smokers 15 per cent. An additional 9 per cent were started by incendiaries — people who wilfully set fire to the forest for reasons best known to themselves. If fire prevention, which depends largely upon the co-operation of the public, had shown the same progress during the past 22 years as the suppression of fires once started, we could have expected a decrease of at

least 50 per cent in the number of man-caused fires, instead of an increase as shown above.

Though conditions vary somewhat in the different provinces, in Canada as a whole May is usually the worst month from the viewpoint of number of fires and area burned over, but not necessarily as regards value of timber destroyed. In the period before new vegetation comes up and before the leaves come out on the deciduous trees, there is an abundant supply of dead material on the ground which, in the absence of frequent rains, becomes very dry and provides ideal fuel for the inception and rapid spread of surface fires. On the average, slightly over 30 per cent of the fires occur during April and May.

August is probably the worst month from the viewpoint of damage done. Slightly less than 24 per cent of the fires normally occur in this month, but they are usually quite destructive to the more valuable coniferous forests. In a dry summer with prevailing high temperatures, these forests become highly inflammable, so that fires spread rapidly, both as surface and crown fires, and destroy much timber. — J. G. Wright, Dominion Forest Service in 'Forest and Outdoors'.



Sky Line Trail Hikers

OF THE CANADIAN ROCKIES

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Whereas _____ has qualified for Life Membership under Section 6 of Article 6 of the By-Laws which reads

Members holding qualification of 50 miles and upwards may compound their paid and future dues by payment of \$10.00 which shall absolve them from further payment of annual dues, and include a Life Membership Certificate upon the additional payment of \$1.00 but shall not exempt them from special dues or assessments should such be considered necessary.

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